

the sweet-smelling herbs should be gathered together which [the goddess] Xilonen needed when her feast was observed. And he arranged for all [things] and the incense-balls which the temple needed when [the impersonator of] Xilonen died.

The Keeper of the Gods of Atempan.

The Keeper of the Gods of Atempan—behold what were his duties. This one required, and hence commanded, that there should be gathered together the feathers, the eagle-downs and the pointed eagle plumes, with which [she who was ornamented in the likeness of] Toci was adorned, when she died.

And this one cried out [summoning] the Huastec youths to do penances here at Atempan.

The Carnival.

The Carnival took charge of the songs of the devils, of indeed all the sacred songs, that none might do ill [with them]. Greedy was he concerned that they teach the sacred songs, and he cried [the summons] that the singers be gathered, or the chiefs, that they might be taught the songs.

The Keeper of the Goddess of Xapoteca.

The duties of the Keeper of the Goddess of Xapoteca were similar to what were the duties of the Keeper of the God of Atempan; for he was concerned with, and commanded that there should be gathered together all the paper, the incense, the [liquid] rubber, and the sweet-smelling herbs which [she who was arrayed in the likeness of] Tlapotea needed when she died.

The Keeper of the God of Tecmanan.

The Keeper of the God of Tecmanan was concerned that there should be torches, or bundles of resinous wood used as torches. And the charge of this one was that he should collect the red ocher, the black stain; and the foam sandals, the deer-skin jacket, and the bells which [the impersonator of] Xihuatlan, the old god, needed when he died.

nen in jquac ilhujah quigala, yon muchi ipan tlato-
vaia, in demaid in jech monequja o calli in jquac
miquja xilonen.

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Atempan teuhontzin.

In atempun teuhontzin, inca in jecqujah catca,
ichontl ipan tlatoaia, ic tlantavataia, inje monechi-
covaia ihujel, in quauhtlachauetl, yon in quauhte-
vixtli inje moquetonjaia toci in iquac miquja

yon ichontl quixatziliaia in cueraexteca in tel-
pupuchtin, inje moxavusque vncs atempun.

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Tlapicatzin.

In tlapicatzin quimocujlavjaia in jecuje Dia-
blome in ie muchi teucujatl inje aia: tlatlacox, vel
quimocujlavjaia, inje qujemachtiaia in teucujatl,
yon quixatziliaia inje monechicoque in cujanime
anoço teteutlin inje quimomachtiaque in teucujatl.

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Tlapotea teuhontzin.

In tlapotea teuhontzin, çl no ihujaj in jecqujah
catca, in juhujaj jecqujah catca: Atempan teuhontzin,
ichica ça no muchi ipan tlatoaia, ic tlantavataia, inje
monechicovaia amari in copalli, in vili, yon in jiaub-
tli, in jech monequja in tlapotea tenan in iquac
miquja

Tecmanan teuhon.

In tecmanan teuhon ichontl ipan tlatoaia in oculi
in tepilli ien yon ichontl jecqujah catca, in quine-
chicovaia in tlavil, in tili yon in papocactli, in
xicalli, in tixtalli in jech monequja xihuatlan,
venantel in iquac miquja

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might provide the singers and make them sound well, when they went to sing in the home of him who molded figures [of the mountain gods]. Verily, this one, the Epconquacuilli tepictoton, passed judgment upon [the songs].

injc qujcativi in jchan in aqujn tepiquia, vel iehoañ
qujzontequja in Epconquacuilli tepictoton.

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The Keeper of the God at the Temple of Ixtlilton.

Ixtlilton teuhos.

The Keeper of the God at the Temple of Ixtlilton was upon [the pyramid], and his charge was that he caused it to be cried abroad that offerings [should be made]. When the little children, whether men[-children] or women[-children, first] began to talk, they went carrying their offerings of *copal* [incense], or flowers, or whatever sorts of gifts were made. Each of [these] things they bore with them.

In ixtlilton teuhos ipan jaca, ipan tlatoaia, qujzatziliaia in venti injc motenmamalia pipitxixtioni in aco cequichin, in anoco cihoa qujtitquiti in jven in copalli, in anico muchid in ie iqujch venti muchiva ccentlanantli in qujquja.

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The Keeper of the God Xochipilli at Aticpac.

Aticpac teuhoscin xochipilli.

The Keeper of the God Xochipilli, at [the Temple of] Aticpac, had encharged to him [her who was arrayed in the likeness of the Goddess] Aticpac calqui ciuat, [and that] they should collect the paper, the *copal* [incense], the [liquid] rubber which Aticpac calqui ciuat needed when she died. And they flayed her, and the fire-priest put on her skin and went forth holding a [live] quail in his teeth, which went dangling from his mouth.

In aticpac teuhoscin xochipilli ipi tlatoaia, in aticpac calqui cihoañ qujnechicovaia in amatl, in copalli, in vili, in jrech monequja aticpac calqui cihoañ in iquac miquja, sah qujzipehuaia in jehoañ ctemaqujaia tlenamacac, yoañ qujtlancuazivja colin icamac pilcatiah.

The Keeper of the God Opochtli, at Atlxetlilhqui.

Atlxetlilhqui teuhos obuchtili.

The Keeper of the God Opochtli at Atlxetlilhqui was charged with collecting the adornment, the paper, the *copal* [incense], the [liquid] rubber, and the foam made, the sleeveless jacket, the bells, the seven-smelling herbs, the chalk, the black stain, and the heven feather headdress and the tumbled hair which [he who was arrayed like] Opochtli would need when he died upon the feast of Tepeilhuitl.

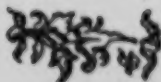
In atlxetlilhqui teuhos obuchtili, ipan tlatoaia, qujnechicovaia in jachichival, in amatl, in copalli, in vili, yoañ in popolcacilli, in xicolli, in tixicalli, in jiauhli, in ticucl, in jaiapalli, yoañ atlatzafelli, papatli, in jrech monequja obuchtili in jquac miquja ipan tepeilhuitl.

The Keeper of the God Xipe, at Ixpica.

Xipica teuhos.

The Keeper of the God Xipe, at Ixpica, took care, when that one [arrayed in the likeness of the god Tequintia] died, of the paper, the *copal* [incense],

In xipica teuhos qujmocujlavajia, in ipan miquja in iehoañ tequintia, in amatl, in copalli, yoañ in popolcacilli, in tixicalli, sah injc mopontajia in-



Twenty-fourth Chapter. Here is told how the Spaniards and those of Tlaxcala set out and fled from Mexico by night.

Inje cecopalli cenavei Capitulo: escan njma in 726
qucijn Españoles yvan in tlaxcalteca quique, cho-
loque in mexico iseltica.

And after dark, when midnight came, thereupon came out the Spaniards, crowded together, and all of the men of Tlaxcala. The Spaniards took the lead, and the Tlaxcallans followed behind, covering the rear, like their walls, their rear guard. They went carrying a wooden bridge, which they proceeded to lay across the canal over which they passed.¹

Auh in ovalioac in onic inalpanotla, njmā ie ic
qujca in Españoles: cōmōtōtōc, yvan in ie īqujch
tlaxcaltecatl: in españoles iacatvī, auh in tla-
calteca tlātoqujtlivī, tlānīpachēvī, īuhqujma īn-
temōnōn, īntzācujlhoan muchiūt: qujvīcatīque
quāuhēlāpēchtī cōntēcatīque in ācalōco in īpan cōm-
panōtīque: 312

At the time, it was drizzling; there was a fine sprinkle, a gentle spray, of rain. They crossed easily some of the canals, at Tecpanzinco, Tzapotlan, and Atenchicalco. But when they went to attain Mixcoatechialtitlan,² the fourth canal, then it was seen that they were leaving. A woman fetching water spied them, whereupon she cried out and said: "Mexicans! Come here quickly! Already they leave! Your foes are already slinking away!" Then also a man cried out from the top of the [pyramid] temple of Uitzilpochtli. His cries spread well out over the people; everyone heard him. He said: "O chieftains, O Mexicans! Your foes are already setting out! Hasten here by war boat and along the roads!"

in īquac in āuchqujāuhitmanj, āuchēzēzēlāh-
tīmanj, āuchēpīxāuhitmanj, oc cēquj in vel cōm-
panāvāque ācalōtī Tecpanzīnco, Tzapōtla Atēnchi-
calco. Auh in ōcīn mīxōn mīxōcōtēchīālītīl īnj-
nāuhcān ācalōco: ie vācān ītōque, in ie qujca: cē
atlācuj cīvāt, in qujōjtāc: njman ie ic tēzēzī:
qujto. Mexica, xīōānēmīcān, ie qujca, ie nāval-
qujca in āmōīvān: njmā nō cē tlācāl tēzēzī in
īpāc vīzīlōbūchtī vel tēpān mōtēc in ītēzēzīlā,
īqujch tlācāl qujca: qujto. Tlācāvān, mexicāc, ie
ōnqujca in āmōīvān, vāllāzōcā in ācāchīmāllī,
yvan in vtlī īpān. 487

And when it was heard, then there was an outcry. On this, the war boatmen broke forth. They rushed; they plied the poles furiously; the boats struck and bumped one another. They came to [a place called] Miclanimco Macuicuitlapilco.³ And from two sides the war boats came upon them. They pressed upon them, the war boats of those of Tenochtitlan and the war boats of those of Tlacotalco. And a number went aloft, direct to Nonoalco, making their way toward Tlacopan, intending to cut off their advance.

Auh in ōcācōc: njmā ie ic tlācōcāc: njmā ie ic 726
tlācōmōn in ācāchīmāleque, tōtōcā, tēqujtlāncōn,
macāllūjēpōj, macāllūjēvī, tlāmāvī mīxōlān-
tēcōc, macāllūjētlāpīcō: auh in ācāchīmāllī, nēcōc
in īpān vālvōrānōj, in īpān vālvōpīc, in tē-
nūchā īmacāchīmāllī, yvī in tlācōlūcā īmacāchīmāllī:
yvan cēqujōn īcāpī īquac, nōnōālcō tlāmānēque,
tlācōpōmā īntzāque, qujīncācācujlōjqujca:

1. The Aztec would permit crossing "by night" and "under" — according to all other sources, they carried only one wooden bridge, which was raised in the first canal (that is, at Tecpanzinco, before the present site of the Post Office) and could not be used for the rest of the canal (personal communication, Rafael García Gardoñal).

2. Miclanco is repeated in the Madrid MS.

These places were all at canals near the main temple square, on the road to Tlacopan. One (sp. cō.) says of Atenchicalco and Miclanco that they were on the Calzada de Tlacopan between S. Juan de los Rios and Guadalupe; Tlacopan was on the same calzada in the barrio of Tlacopan.

3. The contemporary Spanish text refers to "un lugar que se llama miclanimco, macuicuitlapilco"; One (sp. cō.) mentions a Miclan-
guilco, "que pertenece a St. Pedro y vecindades de San Juan" (P-187).